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-HE RESTS FROM HIS LABORS-

Inscribed to the Memory of Uncle James Fox.

BY H. C. SIMMONS.

"You, said the Spirit, that they may rest from their labors, and be at ease in the land of the living."

Rests from his labors, no more he'll proclaim.

Salvation to sinners in Jesus' name;

No more will he beg the ungodly to fly.

From the storm of destruction that's hissing and

night.

No kneel at the altar to wrestle in prayer.

For our fathers that strike on the brink of the

pair.

These labors are over, he rests from them

now.

With a harp in his hand and a crown on his

head.

He rests from his labors, his struggles to

end.

From the noise of the trumpet the wander-

ers sleep.

His soul of his wandering, his life in vain,

shall never be heard from the pulpit again.

His voice is no more, his groans and his

And Jesus has wiped all the tears from his

eyes.

He rests from his labors, his labors of love,

He dwells in the home of the righteous above.

He rests from his labors, his labors will

But the deeds of those labors are left to us

still.

The harvest of seed which he sowed by the

shore.

Shall abundantly still fill the coast of the

land.

And the angels will sing to the field of

the Lord.

And the rich harvest, the yield of the

word.

He made of my faith from thy labors on

earth.

In heaven will know what your labors are

worth.

Communications.

ORIGIN OF THE OFFICE AND DUTIES OF DEACONS.

BY J. H. BUCK.

NOTE.—In a meeting held by the ministers and deacons of the Mississippi Association, it was

was a question that I wrote and sent to the

the issue for publication a speech there made, in

the discussion of the "Origin of the Office and

and duties of Deacons." What I have been

able to recall, with some definitions added, I

therefore, send you.

Deacons, as has been stated, are

first mentioned as officers of the church in Acts 6.

"When the number of the disciples was multi-

plied, the Grecian against the Hebrews,

because their widows were neglected in the daily

ministration (diakoniae)." The twelve called

the multitude of the disciples unto them, and said it

is not right that we should forsake the word of God

and serve (diakoniae) tables. Wherefore, brethren, look

ye out among you seven men, whom we may appoint

over this business. But we will give ourselves continually

to prayer and to the ministry of the word. And the

saying pleased the whole multitude and they chose the

men. In 1 Tim. 3:8, where reference is made to the

qualifications of deacons (diakonoi), the word in the

original, which is translated deacons, is derived from

the same root from which the words respectively

translated minister and serve, in the quotation above,

are derived, and it means servants, in the sense of

helps to assist or relieve some one. Hence it seems

that from the circumstances mentioned in Acts 6, the

office of deacons, for the purpose of relieving the

apostles, from the onerous duty of attending to the

complaints and needs of the neglected needy

disciples, and the office of deacons from thence

JAMBERELL & WHARTON, Proprietors.

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TO ADVERTISERS.

A limited number of select advertisement will be admitted into our columns, but no advertising will be admitted at our price, if it is known that it will be promptly exposed, when discovered.

The average circulation of the BAPTIST RECORD for years has been two hundred between 3,500 and 4,000; it is therefore, the best weekly advertising medium in Mississippi.

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TERMS: \$2 PER ANNUM, IN ADVANCE.

pression, kingdom of heaven im-

ploring the sovereign ruling in

the hands of the God of the

universe, whose throne is in heaven

where are enacted all things that

pertain to the government of this

kingdom. The terms bind and

loose, as here used, were not com-

mon among the Jews. The word

translated bind, properly signi-

fies forbid, by a binding rule or

law, and the word loose signifies

permit or allow as right. Thus

they said of gathering wood on

the Sabbath day, "The school of

Shamma binds," that is forbids it;

"The school of Hillel looses it,"

that is allows it. When Jesus said

unto Peter, "I will give unto you

the keys of the kingdom of heav-

en, whatsoever thou shalt bind on

earth, and whatsoever thou shalt

bind on earth shall be bound in

heaven; and whatsoever thou shalt

loose on earth shall be loosed in

heaven; so it stated that after

his resurrection, he said to his

disciples, "As the Father hath sent

me, even so send I you." And

when he had said this he breathed

on them, and said unto them, "Re-

ceive ye the Holy Ghost, whose-
ever ye shall bind on earth, shall be

bound in heaven; and whose-
ever ye shall loose on earth, shall be

loosed in heaven; they are retained."

It was thus by the spirit of inspira-

tion the apostles (those sent forth)

were to have the keys of the king-

dom of heaven, that is, authority

to declare, record and establish all

that pertained to the constitution

and government of the church.

The Son of God descended to the

earth, set up his kingdom, ex-

plained its nature and the prin-

ciples by which it should be con-

ducted and taught only so much of

its minute regulations as the cir-

cumstances then made necessary,

and told his disciples that they

were not ready for many things,

but assured them that when he

departed he would send the Holy

Spirit, who should guide them into

all truth. For he said, "The

spirit shall take of mine and shall

declare it unto you." Thus, in due

time, as circumstances demanded

the Holy Spirit pointed out to the

Apostles what course to pursue.

Hence every transaction of these

apostles was in accordance with

the instructions given to them in the

Scriptures, or, receiving their

sanction as inspired apostles, they

regard a authentic and will allow

nothing else to be incorporated into

our Bible. For they were the ap-

ostles, and through the spirit trans-

mitted the decrees of heaven to earth.

It was their duty to make known

to us what the Spirit took of

Christ's and declared to them. Fe-

rency they have no authority

from on high. When it is said of

the church, (Matt. 18:18), "What

thou shalt bind on earth, shall be

bound in heaven," it is meant that

the members, as will not interfere

with his duty in giving himself to

prayer and the ministry of the

word. Brethren and sisters, have

compassion upon your pastor.

There is a limit to human capabil-

ity. If his time is consumed in

making pastoral visits and in tend-

ing to the sick, and in looking

after the numerous affairs in which

the interest of the church is in-

olved, he cannot be prepared for

filling the pulpit adequately.

For a pastor to succeed in minis-

terial work, it is necessary, not

only that he have time for mental

preparation, but that his mind, the

work of his Master's work, should be

in good condition for doing that

work. Hence he should be un-

dermined with those troubles and

anxieties, about temporal wants,

which depress the spirits with

gloom and disqualify the mind for

mental labor. The finances of the

church are entrusted to the de-

acons, who are the legal representa-

tives or agents in whom the title

to the church property are reposed,

and who are officially responsible

for the contracts of the church.

Hence they should be the guar-

dians, not only of the church prop-

erty, but of the moral obligations

of the church, and as such should

attend especially to the pastor's

salary. Perhaps in no respect

could they render more efficient aid

to the pastor than in seeing that

his salary is sufficient and that it is

duly paid. Among the deacons of

a church there may be a diversity

of gifts which may be profitably

exercised; but there should be one

among them who has strict busi-

ness qualifications. A pastor of

certain church told me that he

had no trouble in getting his salary

for he had a good deacon who

would go to the delinquent mem-

bers when what they had subscrib-

ed was due, and demand the pay,

and when a brother would say that

he did not have the money, the de-

acon would reply, "I have the money

to spare. I know you are good for

it. Give me your note bearing ten

per cent interest until you can re-

turn the money." Thus the

brother was led to the necessity of

getting the offer, or by his action

said he did not intend to pay

promptly this due.

The pastor feels a delicacy in de-

manding his dues which ought to be

paid promptly, so as to free his

mind from these anxieties and de-

pressing troubles about the press-

ing wants of himself and family.

God's word. With his store of

provisions exhausted, his bills due,

and not knowing where to supply

for the next day is he to come from

what condition is he to give him-

self to prayer? Oh! he is in a

condition to give himself to prayer.

From the very depths of his heart,

REVIEWS.

It was my pleasure to be with

Pastor Drummonds in a meeting at

White Sand, embracing second Sun-

day in July. Some of the people

were busy, not quite through with

their crops, yet we had good co-

gregations through the week. This

church, though a struggling hand-

ful under the faithful leadership of

Brother D., has received some val-

uable accessions recently, during

the meeting, four by letter and one

by baptism. The church was re-

vived and the brethren made a re-

spectable contribution to State

Missions.

On third Sunday I was with

Brother Chandler at Providence,

Mississippi, and such a meet-

ing, and such a church, and such

a people, and such a meeting, and

such a church, and such a people,

and such a meeting, and such a

church, and such a people, and

such a meeting, and such a church,

and such a people, and such a

meeting, and such a church, and

such a people, and such a meeting,

and such a church, and such a

people, and such a meeting, and

Baptist Record

J. B. GAMBLELL, Editor.
GEO. WILKINSON, Editor.

CLINTON, MISS.

Thursday, August 2, 1884

Editorial.

APPOINTMENT.

Providence favoring, Secretary Ball and the Senior Editor of the Baptist Record will attend the mass-meeting of the Pearl River Association at Leaf River church, embracing the 5th Sunday in this month.

NOTES AND COMMENTS.

It is not simply good—but good for something.

Pastor Christian and family, of Chattanooga, are taking vacation.

Mormon missionaries are operating in Mississippi. There are said to be 10,000,000 teachers and students in the Sunday-school.

In 1809 there were 150 Protestant churches in France. Now, including Alsace, there are 1200.

Brother J. P. Thompson, you may expect Secretary Ball and J. B. Gamblell at the Zion Association.

"Will not the brethren help us to correct and complete the Association list?"

Brother J. W. Riley reports a profitable annual meeting at Dr. J. C. Flat, in Calhoun Association.

We see from the *Texas Baptist Herald* that at Brother Penn's meeting at Waxahatchie, there were 103 conversions.

Elder W. T. Lowrey, of Kentucky, is helping Pastor Anderson in a meeting at Germantown, Tenn. We hope to hear a good report.

We are happy to learn that Dr. J. A. Broadus is able to preach every Sabbath at the Washington Avenue Baptist church, Brooklyn.

The venerable Dr. J. L. Dagg, who died at Hayterville, Ala., on June 11th, was in his 91st year. He was distinguished as a preacher, a teacher and an author.

The *Christian Observer* mentions a Presbyterian pastor in his 74th year, who recently plowed three days in the week at \$1.50 a day, to buy corn to feed his mule.

Prof. J. M. Stuen has been elected Principal of the West Point Male High School. We commend him to the good people of the Point.

Elder Silas Thompson will be ready after the meeting of the Mississippi Association, to engage in mission work in the Bottom, if a field is open to him.

A dispatch from Nashville, 11th inst., announces the killing of five Mormon Elders in Lewis county, Tenn., by a mob calling themselves avengers. One of the mob was killed and a woman wounded.

We believe all Baptist churches are for too lax in the enforcement of discipline, and the larger the church is the greater is the difficulty of knowing all the members and of enforcing discipline.—EXAMINER.

The Catholic church in Mexico is at a low ebb. "A correspondent in an exchange says that many convents are falling to ruins, churches are converted into factories, warehouses, breweries and barns."

The lumber for the minister's cottage is on the ground; Mrs. Ratliff has the \$800, lacking only \$20. Who will make this devoted sister's heart happy by sending the \$20?

The Educational Association at Madison, Wisconsin, was the largest ever held in America, if not in the world. About six thousand were present. This is a hopeful sign for our educational interests.

It is not safe to say that where ever Catholicism has reigned supreme, decay not only of religion, but also of national prosperity has followed? Look at Italy, Spain, and France.

Rev. Dr. J. R. Baums, editor of the *Baptist Review*, Cincinnati, is a candidate for Congress. We will rejoice in the day when our brethren will think that there is enough worth and talent outside of the ministry to fill all political places.

Everything costs which has any real worth, costs in proportion to its worth, and costs all it is worth.—Parker. If you can, at the Union Theological Seminary, Commencement.

The Baptists of Saratoga, Miss., are building a house of worship and the Moss Point brethren are doing in the erection of a parsonage for Brother Hall. We wish Brother Hall success in this field of labor.

"In these days," says the New York *Christian Advocate*, "Methodist theology is about the only orthodox theology which survives or gives promise of surviving." As Dr. Daniel Sampson would say, "Prodigions!"

The Richmond "Christian Advocate" thinks it "undeniable that there has, for some time, been observable, a drift towards unsound doctrine" in the Methodist Church South, and calls on papers and strong men to speak out.

The *Times Democrat* reports a revival of great power in the Baptist church at Magnolia. Dr. Zealy pastor. The preaching is done by the venerable Dr. T. C. Teasdale. A large number of people are seeking salvation.

We are sorry that the Prohibition Convention at Pittsburg adopted a plank advocating woman's suffrage. A large number of the friends of Temperance are not and never will be in favor of woman's suffrage, and such a plank as this only weakens the party.

It is proposed to establish in Utah a Home of Refuge for Mormon wives who wish to "abandon their portion of a husband."—*Western Recorder*. We long to see the day when this foul order shall stand no longer a stain to American soil.

Referring to Spurgeon's sermon on the "Word of the Cross," Dr. J. M. Pendleton says: "I thank God that the greatest preacher in the world makes the cross his theme and his glory. Every young minister, and every old minister, too, should copy his example."

More than 40 young Baptist ministers in Georgia desire to be educated in Mercer University.—*C. E. Herald*. We are glad to hear that the college has had about that number for several years.

John Randolph once said: "I should have been an atheist. It had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hands in hers and taught me to say, 'Our Father, who art in heaven.'"

Brother A. J. Fawcett in the *Evangelist*, tells of the bright conversion of a young man on his deathbed in answer to prayer. Alas! how seldom do we hear of this. Truly it is a remarkable event. There is one death-bed conversion mentioned in the New Testament, the thief on the cross.

A gentleman in Montreal, Canada, sued the sexton of the church for not presenting the collection box to himself and family, and recovered damages with costs. *CANADIAN INDEX*. Send us a few such men who are anxious to pay—not the sexton.

Brother J. H. Buck believes that the deacons should do a large part of the pastoral visiting and thus relieve the pastor and give him more time for pulpit preparation. We heartily endorse the idea. If we mistake not, Mr. Spurgeon has about a hundred deacons and they are not drones.

The *National Baptist* thinks that no man of this age has been more "lied about" than Spurgeon, and yet he has "never once replied, or denied the charges, and, as a result, the lies have stopped."—*RECORD*. That is precisely our view of it. Chasing lies is a very unprofitable business.

We are preparing for the most vigorous campaign ever made in the interest of the Baptist Record. We aim at nothing less than the thorough canvass of every association belonging to the two Conventions represented by the paper. Can't a thousand names be added to our list this fall? Why not?

Carter Helm Jones, son of Dr. J. M. Jones, of Richmond, Va., was ordained to the work of the gospel ministry in the 1st Church, Richmond, Aug. 10, Elders J. L. Brown, A. B. Woodfin, J. R. Hutson, C. H. Ryland, Thomas Hume, Jr., J. W. Jones, acting for the church as presbytery.

The *Christian Index* says Dr. Hawthorne, beginning in Atlanta is most auspicious and encouraging. His congregations are immense. His sermons are distinguished by marked power and eloquence, and the promise of a great work through his ministry is all that the most ardent friends of the cause could wish.

A letter from Brother Gates, dated Mammoth Springs, Ark., brings cheering news of his improvement. He, Pastor Lamar and W. L. Surprize, of Memphis, are camping out. We quote: "I walked nearly ten miles yesterday, hunting, and ate a whole squirrel, less one fore leg, for supper last night. Further evidence of my improvement would be superfluous, if not alarming."

I admire the Record more for what it refuses to publish than for the good things it does publish.—*Henry Serrin, Gainesville, Miss.* One spider can spoil a whole jar of preserves, and yet we have been abused for not publishing those other things. Nevertheless, we again warn all men with enlarged livers and bitter tongues to keep away from these premises.

Mr. L. R. Hamberlin, the elder son of Dr. L. R. Hamberlin, takes charge of the Male Academy at Brownsville, Tenn., this August 20th. He has just closed a two year's course in Richmond College, with diplomas in five schools, having spent four years previously in Mississippi College.—*BAPTIST UNION*. The Record wishes him success.

The associational time has begun. Remember the Record, brethren. We are desirous of running up our list several thousand this Fall and Winter. If you go to an Association and find no authorized agent of the Record there, appoint yourself one, if you are a friend to the Record, and send us a long list of subscribers. A good many names have been dropped this Summer. Brethren, renew as fast as you can.

Dr. Peard, of the American chapel in Paris, in illustrating the decay of Catholicism in France, says, "Not one man in twenty-five and not one woman in twenty-four now attend its communion." Catholicism has done more to foster infidelity in France than all other causes. Thoughtful people, disgusted with its hollowness and superstition, have gone off into open infidelity.

Referring to that utterance his father was wont to make, "My hearer or see me say or do," Brother R. T. Hanks, of Dallas, Texas, says in the *Texas Baptist Herald*. "Now that he has gone, I, as one of those boys, can say, out of a grateful heart, that I never could have done wrong or spoken amiss and have referred to my father as my example in it." What a blessed tribute. Fathers, of how many of you can the same be said?

Rev. Joseph Cook is credited with saying, that in the whole country, there are only six newspapers which are fit for perusal of decent people. Here is one man at least, who does not appreciate the trash that circulates so freely in our papers. Not long since, in a leading secular paper, we saw over five columns devoted to a hazing case. A great revival, or the proceedings of a great religious gathering, would have received a few inches space.

The Committee on Publications in the Mississippi State Convention, recently recommended "The Bible," the *Baptist Record*, "Kind Words," the "Foreign Mission Journal," and "The Little Missionary." We had no idea that Mississippi was so far behind the times. The Record can well wish to move to New Orleans.—*BIRMINGHAM RECORDER*. To which of the above does the *Record* object, the Bible or some of these papers. In Mississippi we still believe in the good old fashioned way of showing our appreciation of worthy things.

missionary. Mississippi Baptists can not afford to let this blessing slip. Then, the Home Board of New York have been very generous to the South in many ways, and it seems a proper thing that we should show some appreciation of their kindness. And, further, co-operation between the North and South, when practical, will have a tendency to promote that Christian love which is so desirable. Therefore, we propose that Mississippi Baptists voluntarily contribute to the New York Board a sum equal to Sister Sanford's salary. We know that some brethren and sisters have it in their hearts to make yearly contributions for this purpose. The amount thus contributed will not lessen our support of other good objects. What say the brethren and sisters? The Record will receive receipts and forward a bill money when it may be in the hearts of the people to give. A note from Brother Pope, of Texas, indicates his willingness to work in this cause.

THE REASON WHY.—We publish every year a list of names of those who have contributed to the Record. Our mind is not changed. All that the article pleads for, we freely grant. Let the ladies use their influence for temperance in legitimate ways. But it remains to be a fact that the organization of which Miss Willard is President, is committed to woman's speaking on the platform before mixed audiences, and to woman's suffrage. We wish to see no such things in the South, and hence we hope our Southern women will act apart from the National organization, till we can be properly certified that such things are given up. The good of our trying on this great organization, with its grave objections, does not appear to us. Women will forever be more powerful for good when they are truly womanly. It is just possible that we may come round in time to see things as some of our Northern sisters do; but we are not ready to expect to die in our present faith. In Mississippi, in temperance, we are an ardent advocate of woman's work, it is just when women attempt to do man's work that we part company with them. To promote temperance in the way best adapted to your several localities is just the right work. We are firm in the opinion that the best way in this Southern locality is to load the cause with the platform speaking and singing. On the other hand, we have the suffrage of the National W. M. T. Union. Hence our position.

We quote the following from the Convention proceedings in Alabama: "Rev. J. L. West, editor and proprietor of the *Alabama Baptist*, stated that he had received information that certain brethren had determined to start a new paper in Birmingham. He thought it best on all accounts, that there should be only one Baptist paper in Alabama. He is only a servant of the Convention. He took the paper at the earnest solicitation of the Convention. He has given it seven years hard work and seven thousand dollars; it has yielded no pecuniary profits. He has sought to serve the denomination and the cause of Christ." We are glad to see that the brethren who were supposed to be the originators of the plan of starting a new paper, disclaimed all intention of so doing. We would suggest to our Alabama brethren that they rally to the support of Brother West and his excellent paper. It is, by all odds better to have one good, strong paper than two weak ones. There cannot be a more fatal mistake made than by dividing this to weaken an enterprise. We believe strongly in co-operation. We join Brother Hardy when he says that he has no dread of centralization. The very genius of the Baptist church is in co-operation. On the other hand, we have seen disastrous results flow from lack of co-operation. Hence, we say that our brethren of Alabama will not only do best for the paper, but best for themselves by uniting on one paper and by making a strong hearty pull together for its support. Every book-keeper knows that it is much better to have one good strong horse than to distribute the same bees into two. They will not only protect themselves, but yield more honey.

The report of the Committee on Co-operation passed by the late Convention, fairly represents the views of that body. We note, for consideration, the following points: The Convention favors the blending of the two general bodies of the State. But the hearty consent of all interested is the only true basis of such a union. Deeming the blending of the two organizations impracticable, for the present, the Convention favors the closest practicable co-operation, and thinks it meet that again and again this desire for co-operation should be made known. The right of the General Association to exist, and

ONLY A FAILURE.
It is a constant wonder to many good men why they do not succeed. One speaker of a certain preacher, said: "He is an excellent man and educated, a good speaker, in fact, there is nothing the matter with him, only he is just a failure." Why was he a failure? Not for the want of talent, piety or education; but just because he never quite made the connection in anything. He did a vast deal of general work, but it was so general that it never succeeded. In preaching, he never brought the truth to men's bosoms. It was the truth, but all in general. With him, there was nothing of "Thou art the man." He never took a sinner apart and pressed the truth home upon him. The result was, his ministry was fruitless. Churches under his charge declined, from year to year, and in due time sought another pastor.

It was the same in discipline. He knew the right, advocated the right in a general way, but offenders had their own way. His excellent teaching had no application. Thus, for lack of point, all was virtually lost.

Our excellent brother is a missionary, believes in missions, quite often preaches missions, but for all that, no money is raised, and all because he does not put his teaching into practice. He never, paper in hand, says to his brethren in a firm, manly tone, we must now do something worthy of this great cause. He sows but never reaps, hence, he is a failure.

The same is true of his church paper. He loves it, believes in it, wishes in his heart all the families would take it, often speaks of it; but he never does the one thing needful, i. e., in a firm, convincing tone, and in a practical, business way urges the brethren to take it right now.

Thus, all round our excellent brother comes just enough short to fail. He does not know what the matter with him and is amazed to see others with half his talent and learning, succeeding right along. There are not a few such men, excellent brethren, nothing wrong, only just failures.

SISTER JANIE L. SANFORD.

It is now pretty generally known that the Home Mission Board of New York has taken up the work and the workers among the Chinese of California. This removes Sister Sanford from any official connection with Southern Baptists. But while this is so, for one, we are unwilling that the pleasure and blessing of supporting our own missionary—ours by birth, education and gift of God—shall fall to others. We believe God always means good to a people when he calls one of their number to go forth as a mis-

mission work, is fully recognized. The Convention claims no exclusive territory and rejoices in the good work done by her sister organization. No effort will be made to hinder her in any way, but her missionaries are invited to co-operate with and to cultivate the destitution of the State. The independence and the right of each church to work with whichever organization it prefers is fully recognized and the churches should act without constraint or prejudice.

Such is the candid, Christian and open declaration of the Convention. The report is admirable and ought and will do good. We trust the General Association will accept the declaration in the same spirit of fraternity and make way for some practicable co-operation. The whole matter rests with that body. May the spirit of love and peace abide throughout all our borders.

CONVENTION MINUTES.
The minutes will soon be ready for distribution. Last year the Convention asked the churches to send up money to print the proceedings. Not a great deal was sent. Will not the churches supply this lack by sending money to this office at once. All amounts will be duly acknowledged. Act promptly, brethren, if you wish minutes.

A WORD TO OUR FRIENDS.—The suspension of Green's Bank has made money matters very close in this section. We lost but little in the failure—may lose nothing in the end—but it seriously interferes with other arrangements. Under the circumstances, we feel justified in calling on our friends to make an effort to send us a few names to help us through the summer. Just a little effort all over the field, and we will have enough for immediate pressing demands. We submit the case.

Communications.

Harrison, Miss., August 15.
I will close my meeting with the church tonight. There were twenty-eight professions of conversion. I baptised twenty-six this morning, three others were received for baptism. Three joined by letter. I think others will come tonight. The brethren are full of rejoicing. H. W. ROBERT.

Cane Run, Ky.
On the 4th Sunday in August, Brother Turner began a meeting with us at Cane Run church. Our meeting continued for nearly two weeks, and we feel that God was with and blessed us. During the meeting we had 25 additions; 11 for baptism, 14 by letter. Also one conversion which will be added to another church.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." W. T. LOWREY.

Doverville, La., August 12.
We had a good meeting at this place, lasting nine days. Union church had been in a cold condition for some time. On the day of our last regular meeting, the members said we must put regular for a few days. I saw they were in the Spirit, and went on with the following results: The church much revived, in a better condition than I ever saw it. We had some of the best preaching I was ever in. There were 11 additions, four by letter and nine by experience. We would have had other additions, but for the strong opposition of some of our friends (C).

I thank Sister Gamblell for consultation of A. S. S. she was so kind to send me 20. I organize one here soon. I hope to meet 20. White at Vicksburg the first Sunday in September. J. R. EDWARDS.

Morgan's Fork, Miss., August 9.
We commenced our protracted meeting at Union church, Saturday July 26th, and continued eight days. Brother J. A. Buck's, of Cassville, was with us and did most of the preaching, which we felt was attended with the blessing of God. The church greatly revived, thirteen received for baptism, one restored. General good feeling prevailed; at the close, quite a number up for prayer. Some of the brethren say we must have another meeting this fall.

Union church, located about two miles southeast of Morgan's Fork, Ark., came to see us some time. Pastor We hope to do so.—Eds.

Lee, Jefferson Co., Miss.
On Saturday, August 2d, we began a meeting of days at old Fellowship church, this county. Arrangements had been made at the Convention to have the services of Bro. L. E. Hall during the meeting, but for some reason he failed to get here. So the whole of the preaching devolved upon the pastor, but the entire membership soon became thoroughly enlisted and revived and nobly came up to the help of the Lord against the night. A most excellent spirit and feeling existed among the members and the influence went out into the surrounding country. The congregation daily increased and yesterday, the ninth day, the house was quite full. We relied upon the promises of the Lord and during the entire meeting looked to Him for the life-giving power of the Holy Spirit and we were not disappointed. His people were revived, sinners were made to feel their lost condition and ask for the prayers of Christians. Fourteen were added to the church by baptism, some of whom dated their conversion to some time in the past, and the remainder experienced the Savior's pardoning love during the meeting. "The Lord has done great things for us, whereof we are glad." The pastor's heart is greatly refreshed and very grateful.

Quite recently the churches, Rod, and Fellowship, presented a new and very handsome buggy (with top) to the past, which, of course, was very gratefully received and appreciated. The Lord reward them.

L. S. FORTER.

Shiloh, La., August 12.
The State Mission Board of Louisiana met on the 1st Sabbath in August and organized by electing J. P. Everett President; J. D. Hamilton, Recording Secretary; J. R. Fuller, Treasurer; and J. Ramsey, of Farmerville, Corresponding Secretary, his work to commence the 1st of September. I am not prepared to say, as yet, what the Board will do about a State Evangelist, whether they will employ any or not. J. P. EVERETT.

Abbeville, August 16.
Meeting closed yesterday. Four received by letter, and two by baptism. The church very much revived. We are expecting more additions soon. The meeting might have been a greater success but for the fact that a combination of influences operated against it from the beginning. Much good seed was sown, and soon we hope to see the fruits. Brother J. H. Edwards, of Oxford, aided, and did most of the preaching. W. I. HARRIS.

Room, La.
I have good news to write you and the many readers of your valuable paper. According to previous arrangements, Bro. W. C. Friley, accompanied by J. D. Jansson, of Arkansas, met with Newhope church, Lincoln Parish, La., on Saturday before the third Sunday in July, 1884.

The meeting lasted nine days, and nights. Our church was greatly blessed with a great outpouring of the Holy Spirit, and many of his children were enabled to rejoice in his love. Their prospects brightened for heaven and immortal glory.

Thirty-three were added to the church: twenty-four by experience and baptism. When the meeting closed a host were inquiring the way of salvation.

The work goes on. The good seed sown here will yet spring up into eternal life to many of the bright youths of our community, for which we give God all the glory.

Bro. Friley and Jansson did all the preaching. All the church present took part in praying and singing. The church did the baptizing through her servants. So we were all blessed together.

Two things I learned for good, first, one talk at a time, second, if you want any good thing, go to God in faith and ask him to give it to you.

If love has any compelling power, Bro. Friley and Jansson's people, come to meet our church and people again.

Our pastor and all his people are greatly built up and knit together in love. At the close of the meeting, Brother Friley took collection of \$120 for different purposes. We have a live Sunday-school. Will organize a W. M. S. the fourth Sunday in August. J. M. WATTS.

Happy.
It is true that one always writes as he feels, but I am sure to write in a happy way, for I am happy. Over what? Over the results of a meeting just held at Roddy church. The preaching was done mainly by Elders Peter Turner and A. G. Feller. And it was well done. Congregation and the attention and interest fine. Two services were held each day, morning and night. The main gun was fired on Wednesday, by Bro. Turner, at the subject of the swelling of Jordan, Jer. 12: 5.

Thursday, August 7th, was the closing day. Being Baptists of the Apostolic kind, and desiring the "much water" we read of in the Bible, we moved the services for the day, to Roddy Bridge on the river Trinity. Program as follows: Reading of the 13th chapter of first Corinthians and prayer. Short talk by Bro. Feller on faith, hope and charity. Sermon by Elder Turner, from "Thou that honor me with thy honor." Opportunity given for prayer by Elder Feller, when perhaps twenty came forward. Privilege of the church extended by the pastor—those received for baptism. Collection.

Next, a great excitement, consequent upon the word, "A child has fallen into the river." The men rush by the door toward the bridge, that it turns out that a mule has disturbed the peace of a family of yellow jackets. He runs and kicks for life. The Scripture, "One shall chase a thousand," seems to be reversed in his case. Excitement soon died. Dinner, Deacons' Little Roberts, one of the noblest of Deacons, brings around a well supplied basket for the preachers.

Now we go to the water where six are baptized by the pastor, in the beautiful river. The hand of churchfulness is given the candidates, and a short talk to them, and we break up. Three new avants baptism, one was restored and one received by letter. The Lord be praised. T. C. SHILLING.

Mount Pleasant Church, West's Miss., August 12th, 1884.
Please allow me to give a brief account of our meeting, which closed Sunday.

The meeting commenced on the evening of 2nd ult., and closed 10th. On arriving at the church, we at once saw that circumstances were good. The new house was small, plain, with the exception of a few small items. The faithful building committee, together with the brethren, could now rejoice in the thought, "We have done our best." All things were so inviting that the humblest part of their joy so freely that he was accused of "putting on airs." Our house is supposed to be large enough to seat 300 persons. It is too small; but we did not realize this until the commencement of the meeting. The seats, tables, windows, pulpit seats, and doors were crowded, besides some were compelled to remain out doors. This, however, was only the case at night, still we had a large attendance at morning services.

Our every effort to procure ministerial aid was in vain; this failure, together with other surrounding circumstances, made us feel our entire dependence on God, perhaps, in a deeper sense than before, and we found Him to be a "present help in time of need." All first He seemed to withhold the blessing; but soon the church felt her responsibility, and laid hold with an unflinching zeal, the result was most glorious. The place became awful on account of the presence of God. The hearts of His people overflowed with expressions of love and gratitude. Methodists forgave Baptists for their selfishness; Campbellites forgot their creed, and testified to the fact that there was a reality in experimental religion; sinners were the reality of it; and sinners were converted to God. Our physical strength almost gave way and we were obliged to close.

There were twenty accessions to the church and we believe the results of that meeting is not yet. We felt quite a number inquiring may come to our souls. "Blessed be the name of our Father who is within me, bless His holy name."

My pleasant church has paid her pastor for last year's services with a supplement of \$15.00 in presents. They have an interesting Sabbath-school and weekly prayer-meeting. J. T. ELIS.

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L. S. FORTER.

I had a good time at Mineral Springs, preached there four days; no additions to the membership, but the church was greatly revived. H. C. PUGH.

Winona, Miss., August 17.
Please say through your columns that all who expect to attend the Zion Association from a distance and desire conveyance from railroad, are requested to send me their names at once. The Association will be held with Pleasant Grove church, 10 miles from Winona. W. S. BOHN, Church Clerk.

Lexington, August 11.
Please publish in your next number, that in consequence of severe sickness in the Poplar Springs neighborhood they ask some other church to take the Association. The Salem church asks for it; therefore, the Yazoo Baptist Association will meet with the Salem Baptist church in Carroll county, Miss., on Friday before the first Lord's day in October, 1884, at 10 o'clock a. m. by request of Bro. R. L. Allen, pastor of Salem church, I make the announcement. All coming by railroad will find conveyance at Valden to take them to the church.

S. S. WRIGHT, Moderator Yazoo Association.

Prohibition.
I wish to say one thing about the Brooksville meeting, touching the question of prohibition.

The whiskey traffic, having been banished from the place, we had the delightful experience of fighting Satan in the absence of this whiskey brigade. His forces seemed thoroughly disorganized; and it was surprising and gratifying to see how easy it was to persuade men to become Christians.

The business of the place has suffered no loss. The morals and enterprise of the people are greatly improved. The town is putting on a new dress; people are moving in to enjoy the benefits of school and church privileges. M. V. N.

August 15th, 1884.
Meridian, Miss.
My wife has fracture of the thigh bone within the socket of the hip. Yesterday at 1 p. m., as she was getting off the street car, near my 13th alt., Brother Merrill caught her as she was thrown out upon the hard ground with the above sad results. Dr. S. Kirkland, Blanks, Phillips and Smith have her case in hand, all skilled physicians. No danger to life apprehended, but it is almost certain that she will be a cripple all her days—months of lying in one position, of great pain, and weary, weary waiting, are before her, with no hope of walking again, except on crutches. We ask for the prayer of faith from all Christians. J. W. BOZEMAN.

August 16.
Mt. Zion.
August 2d we began a meeting with the church at Mt. Zion, Simpson county, which lasted six days. One received by ex experience. Bro. J. J. Walker assisted and did most of the preaching, which was well received and all went away rejoicing.

August 9th I returned to White Sand and found Thomas Walker and his wife anxiously waiting to tell what the Lord had done for them and how much they desired to follow him in baptism. After service Sunday the congregation assembled at the beautiful stream near the church, where I had the pleasure of baptizing those two happy persons with Christ in baptism. R. DRUMMOND.

Big Hatchie Association, Tenn.
R. G. CRAIG, OF MEMPHIS, ELECTED MODERATOR.

This Association is a very large and a working Association. Our friend and Brother, R. G. Craig, the seedsman of some half dozen States, and without reproach, was unanimously elected Moderator. We know not whether the old Big Hatchie or our Richmond G. is the most honored. We have seen him in his home, his large seed-store—20 clerks—in lodge room, in Sunday-school, as his superintendent, and in all of Sunday schools, and always the same kind, loving, attentive, Christian gentlemen. P.

Valden, August 17th, 1884.
We are in the midst of the greatest revival that has been here for many years. Christianity is the one thing discussed.

Brother Piker is preaching in his earnest, simple style. He has won the hearts of his people. About thirty are asking the prayers of the church. They are coming every day to see Brother Piker at his room to talk about religion. "Bless the Lord, oh my soul, and forget not all his benefits."

Brother Piker's wife is with him and does the singing. She is a fine organist and sings the Gospel almost as well as Brother Piker can preach it. She does most of the singing for us.

I shall write you more fully when the meeting closes. Pray for us. R. L. ALLEN.

Cato, Rankin County, August 17.
We have just closed a meeting at Cato church—lasted seven days. Brother Johnston had Brother Buckley to assist him. Brother Buckley did valuable service. Both preached with power and in the spirit. They have endeared the people of Cato to them. May the Lord continue to bless their labors. The congregation was large and attentive and the Lord was with and blessed our meeting. Four were baptized. We have not had such a meeting in ten years. I feel that the fruits of this meeting will be gathered many days hence. Many an anxious soul left the meeting with sorrowful heart to

see the meeting close, but Brother Johnston was compelled to close the meeting to go to another appointment. May the Lord bless you and the Record. F. M. MARTIN.

Ordination of Brother Sam Ellis.
On Saturday before second Lord's day in August, by request of Street's Creek Baptist church, Brother Sam Ellis was set apart to the gospel ministry by Elders Henry F. Sproules, J. Jasper Green and Chas. B. Freeman.

The presbytery was organized by electing H. F. Sproules, Chairman, and C. B. Freeman, Secretary. The candidates, on Christian experience, call to the ministry, doctrines of the Bible, Church of Jesus Christ, etc. Being found sound in faith, the presbytery and church expressed their entire satisfaction and agreed to suspend further proceedings till Sabbath, when H. F. Sproules preach the sermon from 1 Tim. 1: 11. Brother Green then delivered the charge at the ordination of which all knelt in prayer, led by the writer. Benediction by the candidate.

Thus concluded a beautiful, impressive service. C. P. FREEMAN, Secy. *Baptist Herald*, August 16th, 1884.

We extend to brethren Haily and Gray, a hearty welcome to our State. While room-mate with Brother Haily at Jackson, Tenn., and Louisville, Ky., I discovered many noble traits of character in him and often thanked God they were consecrated to the Master's service. I commend him to the the brotherhood with great pleasure and

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244. A. V. Kiselev, A. V. Kuznetsov, and V. A. Kuznetsov, *Chem. Abstr.*, **57**, 12097 (1957).

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This image shows a vertical strip of aged, yellowed paper. The paper has a textured, slightly mottled appearance with some minor discoloration and small dark spots. A dark, possibly black, binding edge is visible along the right side of the strip. The overall tone is a warm, off-white or light beige.

Home Circle.

CONDUCTED BY
MRS. J. B. GAMBRELL
MRS. E. H. WHARTON

YOU OR I.

If I could know
Which of us, darling, would be first to go,
Who would be first to leave the swelling
tide,
And stop alone upon the other side
If I could know?
If it were you,
Should I walk softly, keeping death in view?
Should I give you more of my expression?
Or should I give you, darling, my less?
If it were you?

If it were I,
Should I improve the moments slipping by,
Should I give you more of my expression?
Or should I give you, darling, my less?
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sided that we can not know what
lessons are needed, and when the
needed lesson is spread out before
us, how we shrink from the strange
honesty of the chart and would
fain turn away from it. Perhaps,
the lesson is one of submission and
with a presence we discern the
darkening grief whose shadow
"cast before" hath barely touched
our feet and we cry out at once:

"Not this, not this, some brighter,
fairer lesson let me learn." How
better far to take up the prayer
which a dying mother taught her
little girl: "Oh, Lord prepare me
for what thou art preparing for
me." Faith stagers sometimes at
the thought that God is willing to
prepare us for every lesson that he
permits to be placed before us.

Yet we must have faith to ask the
preparation, and hope to look for
it. These with every other good
and perfect gift come down from
the celestial store-house. We read
that "perfect love casteth out all
fear," and we doubt ourselves
when we hold out such trembling
hands to receive the cup prepared
for our lips. The reason is obvious.

For we have not the perfect love
which is the love of God. We have
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the horrors of her own surround-
ings seemed beyond endurance.
Yet she was brave, and seldom gave
her husband a hint of her fears.

"Oh, Lara! Lara!"
Lara had gone down to the beach
after dinner, with her brother
Edgar; the Sergeant, who had lost
a leg in the Mexican war, hobbling
after them as usual. Lara was
throwing her whole soul into the
fortress of sand she was building,
and so did not notice how far the
sun had moved in its setting, nor
did her uncle, dozing in his camp-
chair. Her mother's voice calling
her, made her remember with a
 pang, that Jamie was sick, and she
had left her mother a one with him
so long.

Her heart beat fast, as, throwing
down the spade, she ran home, up
the stairs, across the piazza,
through the corridor to her moth-
er's room. Mrs. Hunt sat by the
bed with Jamie laid upon a pillow,
and resting in her lap. Lara stop-
ped. Her eyes asked, "Is he
worse?" "His fever is rising. I
am afraid of his having convul-
sions. Ask Uncle Rob to help you
row over to the island. There
may be a doctor there. Harry,
darling, but first, send Aunt
Dinah to me."

She kissed Lara's cheeks, and in
an instant the child was gone. Not
many minutes passed before the
boat was pushed into the water.
Edgar taking the tiller-ropes, and
the others, the oars. It was not an
extraordinary undertaking, by any
means. Lara had frequently rowed
to the island alone when the bay
was calm, so it did not take long
to put the bright waters behind
them. Lara sprang from the boat
and ran to the hotel. The proprie-
tor meeting her at the door, she
breathlessly told her errand.

"That's too bad," he said, in his
slow way. "There is a young fel-
low here, calls himself a doctor.
Don't know. Came yesterday.
But they're all gone apleasurein,"
and he pointed to a black speck in
the distance.

"When they get back would he
come over?" Lara proposed timi-
dly.

"No. He's not that sort. Be
dark before they get back. Better
go for the new doctor, Haynes,
three miles from you. Then, Drew
is just six—"

"Yes, he is our doctor. But it
is so far," said Lara, turning to go.
Her friend saw her tears and called
after her, "Don't feel bad, Lara.
He will get well, I know."

That was small comfort, as she
thought of the delirium-tossed little
fellow at home. But she dashed
away the tears and took up the
oars again.

"Misfortunes never come singly,"
is an honored proverb. They had
nearly reached the Fort when the
oars dropped from the Sergeant's
hands and he fell back, almost
fainting. Some internal injury re-
ceived in battle, frequently gave
him, after any great exertion, these
fainting-fits. Lara was familiar
with them. She directed Edgar to
bathe his head, while she rowed
the faster home. Her arms were
beginning to fatigue, but she drew it
to the beach. Uncle Robert recovered
himself sufficiently to leave the
boat. Then slowly and painfully
she helped him home to bed.

That done, she ran on to her
mother. She had never seen that
lady so pale. "What shall we do?"
she moaned, as Lara told the re-
sult of her errand.

Lara, panting and heated, looked
anxiously through the parted cur-
tains at the sun, fast sinking in the
west. Her heart almost failed her,
but she turned, saying: "Mamma,
couldn't I take the pony and go for
the doctor?"

"Oh, if you could, my child.
But it is near night, and you will
be afraid. Edgar is subject to
croup, but then—"

There was a struggle in Mrs.
Hunt's mind. Lara, little woman,
saw it.

"It would be better for him not
to go, Mamma. I can go alone." With
a tightening of her lips, "nothing
will hurt me, for my life will be
ask God to be with me."

Mrs. Hunt looked at her child
almost adoringly. "I dare not say
go, darling, but if you will, you
may." She pressed Lara to her
bosom, murmuring a prayer over
her.

Lara's surroundings had combin-
ed to make her fearless. She had
seen the sea in its rage and storms
upon the land, learning all that
a wild and lonely life could teach.
But a ride like this into the night,
though upon a familiar road, was a
new experience, and her heart
quaked in spite of herself.

As she left Fort L.—she saw
beyond the walls, the sun dropping
like a ball into the sea, leaving the
sky bright with every hue of the
rainbow. It faded into gray, then
deepened into the darkness of
night, of a summer night, when
not many stars are out. Darkness
was ever dreadful to Lara. She
could not grow used to it. To
know just how she felt about it, one
must have seen her when she re-
cited a Bible lesson to her mother.

"God said, let there be light and
there was light." A positive glow
of delight shone in her eyes as she
repeated "and there was light."
Now, urging her pony forward,
she would drop her head, while a
prayer seemed to burst her very
soul.

At length she reached the gate
of Dr. Haynes's residence, and rang
the bell that hung there. The sum-
mons was soon answered. Two
servant girls came across the yard
bearing a twinkling lantern. Half
afraid, they opened the gate, but
almost upsetting their light with
astonishment when they saw such
a mite upon the horse.

"La, child, what does you want?"
one asked. Lara told them. "Is
the doctor home?" "The doctor's
gone away to Judge Bedford's, more'n
twenty miles from here."

With quick sympathy, seeing the
disappointment in Lara's face:
"But hein's you come dis far, I'd
go on to Doctor Drew's."

"Yes," chimed in the other,
"case he's just passed here on his
way home, 'bout half a 'nour ago."

"I'd go on; if I was you," advised
the first. "Gracious knows, I
don't know. Spose you couldn't go
no better. I'd go 'long wid ya,
wouldn't you Mandy, but Mrs.
Haynes am powerful hard on it."

Lara thought a moment. It was
three miles to Dr. Drew's. The
same distance lay behind her. In
either case she must ride alone.
Her resolution was soon taken.
She thanked the girls and rode on,
cowering in the saddle and hiding
her eyes in Faithful's mane.

The moon rose and lighted the
road, giving her courage to sit
erect. On, on, on, and the three
miles were told.

Dr. Drew himself came out in
answer to her ring. He did not
recognize the small figure for a
moment, until she slipped off the
horse into his arms. "Lara Hunt,
my child, how come you here?"

She tried to tell him, but only
fell sobbing on his neck. He
carried her tenderly into the house.

"Here, Mrs. Drew," he said to
his wife, who met him in the porch.
"Lara Hunt, not a bit larger
than our May, who has come all the
way from Fort L.—since sun-
down."

"Indeed, doctor! What a won-
derful child!" Mrs. Drew touched
Lara's forehead caressingly. But
Lara's eyes followed the doctor's
movements."

He laughed. "I am going a-
once, never fear. Only packing
my medicine case. May," he re-
turned, turning to his daughter,
"order my buggy for me, dear."

Lara had sunk in utter exha-
ustion during his preparations.
"Good-bye," he said briskly to the
group around Lara's chair. "I
leave you in Mrs. Drew's good
hands. Lara, no!" as Lara start-
ed up. "Well, then, you may go
with me. The pony can stay I sup-
pose. I must encourage brave
girls and you are the bravest. Do
you hear that, May?"

He led the way to the buggy,
helped Lara into the nest of shawls
and pillows, the others arranged
for her comfort, seated himself and
drove away rapidly. The tired
child soon fell into a sleep from
which she did not awaken when
the buggy stopped at Fort L.—
nor when she was lifted and car-
ried upstairs. But touching the
bed on which they would have laid
her, she awoke crying. "It was
very, very far, and she would
never get there."

Dr. Drew did not find Jamie in
great danger, but he prescribed for
him, remaining at the Fort all
night. Next morning, when every
one was calmer, Lara found her-
self praised to the skies. "Why,
I only did what any one would
have done," she said. "Anyhow,
I prayed to God and he went with
me all the way."

She does not think herself a he-
roine as Dr. Drew persists in calling
her. And lest any of my young
readers should travel along the
Southern coast, and find her in
quiet home and turn her modest
head with much praise, I have
taken pains that the sharpest bright
eyes that ever found answers to
Geography questions on the map,
shall not find her.

For Lara still lives at Fort L.—
growing up into womanhood that
promises to be as faithful to duty
and trustful in God as her child-
hood. She never passes over the
road on her visits to May Drew,
without reviewing the lesson of
faith that was taught her young
heart during that one night ride.

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